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THE NORTHERN BANTU

AN ACCOUNT OF SOME CENTRAL AFRICAN
TRIBES OF THE UGANDA PROTECTORATE

BY

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CHAPTER XXV

THE NILOTIC KAVIRONDO AND THEIR COUNTRY,
GOVERNMENT, MARRIAGE, BIRTH AND PUBERTY

The tribe and their district—origin of the tribe—chief as referee—land tenure—the local chief as the magistrate of his village—courts and court fees—making peace between two sections of the tribe— theft—adultery—murder—inheritance—marriage customs— distinctive dress of married women—birth customs—birth of twins— initiation at puberty.

101 The tribe and their district. The Nilotic Kavirondo are so named to distinguish them from the Bantu tribes of Kavirondo. They are a branch of the great family known as Nilotic tribes or tribes of the Nile Valley, and are quite distinct in language and custom from Bantu tribes. This particular branch may be found extending southwards from Mount Elgon along the coast of Lake Victoria Nyanza into German territory. They are settled in groups of villages among the Bantu and yet are quite distinct from them and do not intermarry with them. The clans met with live chiefly 271 in the hills bordering on Lake Victoria. The mornings and evenings are comparatively cold in these hills, yet the people are absolutely destitute of clothing; indeed they consider clothing as indecent, and members who have been abroad and have adopted clothing are requested to put it away during their residence in their old homes. The features of the people 142 are more closely allied to those of the pastoral tribes than to the Bantu. In stature the men are not, however, quite so tall as the Bahima, few of them reach six feet, five feet six to five feet eight being more usual. Their frame is slim like that of the Bahima, and the nose inclined to have a bridge. Again their love for cows is stronger than that of the Bantu. The women are shorter than the men, they are slim and athletic, a stout woman being seldom found; this may be accounted for by the amount of exercise they take and their constant activity in the field and home. 18-2

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constant activity in the field and home. The freedom with which the young women mingle with the men is striking, they may be seen among them, leaning on their shoulders when standing, as unconstrainedly as the men with men. The absence of clothing is no wise embarrassment to them nor does it cause either sex a moment's thought; they are accustomed to this state of nature from childhood and feel no constraint in mingling freely together. They are extremely fond of ornaments and of painting themselves with different coloured clays, and often make patterns upon their bodies which they retain until the clay wears off. Their hair is often allowed to grow long, and youths frequently increase the length of it by twisting cords into it, greasing the whole with castor or other vegetable oil and rubbing red clay into it. Men and women mix freely together and often work in parties on the same field, singing songs as they work and keeping time with their hoes as they dig. Their houses in the hills are exposed and cold. Still, they do not appear to feel the cold winds and move about and work as freely as well-clothed tribes. As a tribe they combine agriculture with pastoral pursuits and their diet consists of milk and vegetables.

Origin of the tribe. According to their traditions they come from the north-west. Their ancestor Ramogi, they say, had seven sons named Kwenda, Nyakal, Owede, Nyadwat, Sakwa, Algo and Langho; and he adopted another son, Ugonya. Langho, they say, is the father of the Masai and Setik tribes. They trace their own descent from Owede who had two sons, Omwa and Sagam. We thus have two groups forming the tribe, as follows: Omwa, whose descendants formed eight clans; Sagam, whose descendants form seven.

The descendants of Omwa:

- | | | |
|------------|-------------|-----------|
| 1. Dongo | 2. Nyuto | 3. Orando |
| 4. Kwamudi | 5. Nyamwagi | 6. Ndalo |
| 7. Oponyo | 8. Nyakwal | |

The descendants of Sagam:

- | | | |
|------------|-----------|------------|
| 1. Pwonja | 2. Hadodi | 3. Waranja |
| 4. Rateng | 5. Wango | 6. Menya |
| 7. Nyameda | | |

L
192
241
412
415
301



(1) White Karimbo girls

B
142
241
301
304



(2) Young women ready for initiation ceremony
(Rugosa Tribe)

[facing p. 276]

Government.

643 Chiefs as rulers. There is no king of the country, nor is there any single paramount chief; the Bantu chiefs claim equal, if not superior, rights to the land. Certain chiefs rule over extensive districts inhabited by the Nilotics, and their rights as leaders are considered to be hereditary; they are also looked to in cases requiring settlement or legislation.

423 Land tenure. Land which has not been cultivated in the past may be tilled by any family; but, when once it has been tilled, the community regard it as the property of the family whose ancestor first cultivated it. Should it be left fallow for a number of years, no other family may appropriate and till it without first obtaining the original owner's permission. Few people seek such permission, preferring to dig virgin-land which will afterwards belong to their children.

621 Local chiefs as the magistrates. The people live in communities. They build their houses in close proximity and in most cases surround them with a growing fence, leaving a gateway which can be closed during the night or in times of danger. Such a village group is ruled by a sub-chief who is under the authority of the district-chief. The chief of a village is magistrate and controls the general affairs of his people. This chief levies no taxes, but his people make him presents of goats and sheep, and of grain also at harvest time.

692 Courts and court fees. Any person wishing to bring a charge against another for any offence, real or imaginary, 694 pays a small fee to the chief of the village before whom he lays his complaint or accusation. The chief or elder then summons 695 the accused person and appoints a time when the case shall be heard. The chief sits with one or two village elders and gives his judgment. A person may appeal from a village chief to the principal chief in the district, and the elder who first tried the case will then go to the superior chief to be present when the case is reheard. The parties appealing have to pay fresh court-fees before the case is retried. The punishment in almost every case is a fine and the amount is determined by the gravity of the case. The losing party has to

681 pay the fine, and from the amount the judge takes a portion for himself and passes the remainder to the successful litigant.

728 Making peace between sections of the tribe. Should there
627 be a quarrel between two sections of the tribe and a desire be felt to end the strife, the chief of one section goes to the chief of the other with a few of his principal men, and they spend the afternoon and night together discussing the difficulty and finally coming to terms. The following day a goat is killed, some of the contents of the stomach are smeared over the chests of those present, and a little of the meat is pounded in a mortar and eaten as a sacred meal to ratify the terms of peace. As they eat the meal, they promise to live at peace, the form of oath taken being "By the dead dog."

674 Theft. Cattle lifting is the most common form of serious
771 theft. Men seek to steal cattle from members of the same tribe living at a distance from their own district, because the animals stolen can thus be more easily secreted. A man who intends to rob a kraal first visits the place with his son in order to work magic and to make his preparations. He takes with him a number of sticks pointed and prepared for the magic, and indicates certain spots to his son, who drives a stick into the ground at each place. These are magical sticks which cast a spell upon owners of cattle. The magic is followed up at night by the man's going to the kraal, opening the gate and driving away the cattle while the people are sleeping. Should the animals make any noise or prove stubborn and refuse to leave the kraal, it is a sign that the owners have received some intimation of the intended theft and have taken precautions to make more potent magic to frustrate the robbery. Under
[685] such circumstances the cattle-lifter beats a hasty retreat before he is discovered and captured, as he knows that he will receive no quarter, but will certainly be put to death.

554 Chiefs possessing large herds of cattle take the precaution to keep a supply of powerful medicine over the gateway leading into the kraal, and also place it in various parts of the kraal so that, when a thief enters the kraal, he loses his strength, is unable to walk and so is captured and put to death. A successful cattle-lifter soon becomes a noted man

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THEFT, ADULTERY, MURDER

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and secures a large following, and then becomes a powerful chief.

Petty thefts from houses are dealt with by a medicine-man who discovers the culprit. He goes to the village in which the suspected person lives, takes an ordinary stool, sets it in an open space in the village, fills the hollow of the seat with water and covers it with an inverted cooking-pot. Having done this he goes through a formula mentioning the names of the families of the village, and at length mentions the names of the suspected family individually, until at last he names the person accused. When the name of the guilty person is mentioned, the water on the stool is said to flow from under the pot. The person thus convicted is fined and, in addition to his fine, he is compelled to restore the full amount of property he has stolen.

Adultery. When a man is accused of adultery, he is tried and, if found guilty, is fined an ox which is given to the injured man. An unfaithful wife, who leaves her husband, may be restored to him and he will not think the worse of her. Should she refuse to return to her husband, her father must either supply the husband with another wife, a sister of his former wife, or restore the marriage-fee. Unmarried women are given great license and are not considered guilty of an immoral action when they have sexual relations before marriage.

Murder. A murderer is discovered by means of the oracle. A medicine-man is asked to discover the murderer and, when he names the person, the relatives of the murdered man accuse the murderer. The accused is ordered to bring his son, and the medicine-man, after making incantations over a pot of drugs, gives the boy a cup of it to drink. If the father is guilty, the son will die at once; whereas, if he is innocent, the boy will suffer no harm. When a man is proved to be guilty or acknowledges his guilt, he is fined a number of cows and has to give his daughter or sister to the father of the murdered man. A murderer seldom seeks safety by flight when he has committed his deed, and often confesses his guilt without any trial, avowing the motives of his act. There is a special ceremony to purify a murderer. He is first separated from the members

783 of his village and lives in a hut with an old woman who attends to his wants, cooks for him and also feeds him, because he may not touch food with his hands. Separation lasts for three days, and on the fourth day a man who is himself a murderer, or who has at some time killed a man in battle, takes the murderer to a stream where he washes him all over. He then kills a goat and cooks the meat, takes four sticks and places a piece of meat on each stick and gives the man the meat to eat from each in turn. When the meat has been eaten, he gives him four pieces of porridge made into balls and put on the sticks. After this meal the goat-skin is cut into strips, one strip being put on the neck and one strip round each wrist of the murderer. This ceremony is performed by the two men who are alone at the river, and after it the murderer is free to return home. It is said that, until this ceremony is performed, the ghost cannot take its departure for the place of the dead, but hovers about the murderer.

428 *Inheritance.* It is usual for a son to inherit property. While a man is still in health, he makes known his wishes as to whom he desires to inherit his property, and his wishes will be observed. Should a son be too young to succeed to his father's estate at the time of death, the deceased man's brother manages the property until the son is old enough to take control. Should a man with property die intestate, the members of his clan elect one of his sons to be heir. There is no fixed law as to which son shall inherit. It is not a question of age nor may the son of a particular wife claim precedence over the sons of other wives, but the clan-members are at liberty to choose the man they consider the most suited for the office. Women never inherit or hold property. The father's stool and bracelet are given to the heir and are the insignia of lawful succession.

Marriage, Birth and Puberty.

582 *Marriage customs.* It was impossible to discover the ritual of marriage or the groups into which a man might or might not marry, all that could with certainty be learned being that there are exogamous divisions within the tribe.

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MARRIAGE CUSTOMS

etc

There are no restrictions as to the number of women a man may marry nor as to the number of his wife's sisters whom he may take to wife. Previous to her marriage a young woman may have as many lovers as she wishes, she is only careful to avoid incestuous connections. The unmarried women have their own quarters in a village and the young men their, and they seldom have any further intercourse than that of brothers and sisters; the young men, however, from another village pay visits to the young women during the day and make love to them, and in the evening the women return the men's visit and have sexual relations with them. While other young people sing songs of an obscene character and dance outside the house. Such intercourse is not stopped nor discontinued by the older people, as it is a recognized custom. Should any children be born from such relations, no punishment comes nor are the couple blamed. When a father considers his son old enough to marry, he chooses a woman to be his wife. He then takes a cow and a goat to the parents of the young woman and arranges with them the amount to be paid for the marriage-fee. If the parents consent to the match, when an instalment of the fee has been paid, the bride is conducted by her friends to the home of the young man and lives with him as his wife for ten days: during this time there is daily singing and dancing outside the house where the bride and bridegroom reside, and they take part in the dances. At the end of ten days the bridegroom's parents give a feast to all those who have gathered, and after the feast the friends of the bride escort her back to her parents, who in turn give a feast to the people that accompany their daughter. The bride remains with her parents until her husband is able to obtain and pay the full sum asked for as the marriage-fee. During this time, while the bride is waiting for her husband to bring the marriage-fee, there is no obligation upon her to live a chaste life, and she is free to have as many lovers as before. When, however, the fee has been paid and the bride claimed, she ceases to live a loose life and becomes most chaste. The husband builds his house, either in or near his father's village, and his wife is brought thither. When a man marries

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When a man marries,

- 871 a second or third wife, he may select another place for his new wife, either in the village near his former wife, or he may elect to take her to some other village. A man who has wives dwelling in different places lives with them in turn. Married women are careful in regard to their relations with men. Should a woman be lax in her behaviour or encourage men to visit her, her husband will send her back to her parents and divorce her.

- 872 A wife who is proved to be sterile is not divorced, but her parents send her sister to become the man's wife, and he is expected to pay another sum as a marriage-fee for her; but there is no stated time when the sum shall be paid after the woman goes to live with him. The former wife continues to live with him as his wife.

- 241 Distinctive dress of married women. Each woman after marriage makes a girle with a long fringe at the back and ties the ends together, which gives it the appearance of a tail. The girle is worn constantly during the husband's life-time, but, should he die, she takes it off and puts it on the house-
[65] roof over the door during the season of mourning to show that she is a widow and is mourning. After marriage a wife scarifies her sides and back in addition to the scarifications she made at puberty. When a woman has a son born, she makes a
252 clay-mound in the middle of the floor in her house for the
882 food pot to rest on when the family are at meals.

- Birth customs. A wife who expects her confinement calls
899 in an elderly woman to act as midwife. This woman is a person who has had experience in such matters and is herself a mother. When the child is born, the midwife cuts the umbilical cord on an axe handle if the child is a boy, and on a hoe handle if it is a girl. The placenta of a boy is buried outside on the right side of the doorway and that of a girl on the left side. During the first three days the father remains near the house in which his wife and child lie, but the midwife alone enters and attends to the wants of the mother and child. On the third day the father takes a fowl and rubs it on the child's chest and turns it loose, when it becomes the property of the child. When the new moon appears, the parents bathe, and

shave their heads, taking care to keep separate the hair which is cut off. This hair is hidden away in some place near, by preference in a rat-hole or in some hole where it is not likely to be found again.

Birth of twins. At the birth of twins the parents remain together in one house for ten days, and the midwife waits on them. When this time of seclusion ends, a small pot of blood is drawn from the neck of an ox, cooked and given to the parents to eat. After the meal they are escorted to the river, washed, and their heads shaved. Their house is then swept and the floor smeared with cow-dung, and friends come and dance in the village and drink beer. The mother takes the twins a round of visits which lasts several days, but she returns home each night to sleep. At each house she visits the people give her presents of grain. When the visits have been made the mother brews beer with the grain she has received in presents, and her friends again gather to dance and to drink the beer.

Initiation ceremonies. Children live in the same village with their parents and under their control. Until marriage they lead a free and happy life, with few wants and cares. The boys assist in herding cattle, and the girls help their mothers in their fields and also carry wood and water and assist in cooking. Their duties are light and there is no force beyond argument used to make them work. Children imitate their elders in seeking ornaments to wear and in smearing their bodies with oil and red or white paint. When they come to the age of puberty, their four front teeth in the lower jaw are extracted and they are initiated in the customs of the clan. For four days they remain in the house, after which they go about visiting their friends and receive presents of fowls. Girls go through the same ceremony as boys in having their teeth extracted, but, in addition, their bodies are scarified on the sides and back. Should there be excessive hemorrhage when teeth are extracted, the parents send to the man who has the bracelets of the deceased person after whom the boy is named and borrow them, and the youth wears them until the bleeding ceases. When the ceremony of extracting the teeth is over, the boys are sent to live in the boys' quarters

812 with the youths of the village, and girls go to the young women's quarters, and both cease to live in the house of their parents. From this time until marriage these young people live in their communities and have much freedom, their morals not being considered, but each following the leading of natural impulse.

CHAPTER XXVI

SICKNESS, DEATH, BURIAL, WARFARE, INDUSTRIES,
RELIGION AND RELATIONSHIPS

Treatment of the sick—ghostly possession—death and mourning—
death of a wife—manner of conducting warfare—treatment of a
warrior who has slain one of the enemy—agricultural pursuits—
cow-keeping—oxen used as riding animals—mode of building—
religious beliefs—terms of relationships.

Treatment of the sick. Sickness is thought to be due to 753
one of two causes: it may be, and the people think most
frequently is, the result of magic which has been worked by 755
some person who wishes to give pain or even to cause death
because of a grievance, real or imaginary; or it may be due to
some ghost. Under either circumstance, when a serious case
of sickness occurs, the family seek the aid of a medicine-man
who by his various tests and incantations discovers the cause;
and, in a case where magic has been worked, he not only
discovers the cause but also discloses the name of the culprit,
who is thereupon sought and asked to give his motive for
afflicting the sick person, and is paid to release him from the
spell. Should the man have intended to kill the other because 754
he has suffered some discourtesy or received some offence at
his hands, he would probably have speared his shadow, so that
the sick person will die unless the spell or magic is removed.
Again, it may be that some magic has been worked and
certain objects have been hidden near the house which are
causing the sickness; these have to be removed and the spell
broken before any drugs or treatment will avail the sick man.
The perpetrator will only remove these when his grievance
has been settled and he has received the needful compensation. 753
In the case of a ghost, the medicine-man will tell which ghost 755
is working the trouble and why it is thus causing sickness. 775.

753 The ghosts are usually those of grandparents who afflict
 755 grandchildren because their father has failed to fulfil the
 775 duties of a son to his father in his old age, either by direct
 unkindness or by neglect. The medicine-man will now order
 769 a shrine to be built by the grave of the grandparent concerned,
 and the sick person's father offers a goat or a sheep at the
 grave, pouring out the blood as an offering upon the ground,
 and then eating the meat on the spot with a few relatives.
 The medicine-man is afterwards able to treat the sick man
 with reasonable hope of restoring him to health, because the
 offended ghost has now been pacified and will allow the sick
 man to benefit by the treatment. Sometimes sickness is
 transferred to another person by rubbing herbs over the sick
 man and burying them in the road for some other person to
 walk over and thus contract the disease.

828 Ghostly possession. Fits are supposed to be the manifesta-
 775 tion of ghostly possession. They can often be overcome by
 761 giving the person warm blood to drink drawn from the veins
 of an ox and by feeding the patient with a generous diet.
 During the time a fit lasts the man is held down, if he is violent,
 until the attack is over. Should a man fall into the fire during
 a fit, no help is rendered and he is allowed to burn to death,
 because it is said that the ghost has claimed him and would
 resent any interference and would affect the person who
 attempted to rescue the stricken man with a similar malady.
 A drum beaten near a person subject to fits is said to bring on
 an attack of the malady.

764 Death and mourning. When a person dies, his legs are
 bent up into a squatting posture, the right arm is raised under
 the head and the death-wail commences. The dead are not
 washed but merely have their ornaments stripped off; an ox
 or a cow is then killed and the body is wrapped in the skin and
 is stitched up tightly in it. The grave is dug in the house.
 When the body is laid in it, all the relatives stand round with
 their backs towards it and, at a given signal, they stoop down
 and with their hands scrape the earth into the grave without
 looking where it falls. After they have scraped in earth for
 some moments they walk out of the house, and the brother of

the deceased enters with a son of the dead man and together they fill in the grave and beat the floor hard. Some of the blood of the animal that was killed is poured into the grave as it is being filled with earth; and, after the grave is filled up, four pieces of meat are taken and one piece is placed at each corner of it. A pot of newly brewed beer is placed on the grave and left to ferment until it runs over the sides when the relatives drink it. When the duty of filling in the grave is completed, all the mourners wash, shave their heads and have a meal of the meat of the animal that was killed. The widows remove their girdles and place them on the roof of the house containing the grave. A goat is killed, and an elderly woman related to the deceased man ties a portion of the entrails of the goat round the waist and neck of each widow, and also winds a portion round her own neck; and this is worn by each widow during the period of mourning. On the following morning a grandson climbs the house and breaks the end off the central pole which stands out above the thatch; he also breaks the cooking-pot in which the deceased man's food was cooked. On the second day after the funeral a goat is brought into the house and each of the mourners strikes it with his fist and kicks it; it is then taken and killed, and its flesh is cooked in part of the broken cooking-pot and eaten by the mourners. After this meal the male relatives go to war against some group of their tribe who are said to have been the cause of the man's death. After mourning four days the party shave their heads and continue to the end of the mourning period without further shaving their heads or paring their nails. The widows continue to live in the house which contains the grave. When the ox or cow for the funeral ceremonies is killed, if the deceased is a man, it is speared to the heart; but, when the deceased is a woman, it is speared in the head between the horns. When the mourning ceremonies are ended, each widow makes a girdle, with the fringe at the back, which she wears for a year while she continues to live in the house containing the grave. At the end of the year she burns the girdle, goes to the river and washes, takes her old girdle from the house-roof with her and leaves it in the river-bed. After washing

765 she makes a new girdle from papyrus while still at the river, and wears it as she returns to her village. She is then free to remarry.

775 Dead people are sometimes said to come to life again. This is reported to take place within a short time after death. It is said that the spirit had gone on a journey and had returned after the man was thought to be dead, but in time to stop the funeral. The supposed dead person sneezes and revives, the sneezing being thought to be the signal that the spirit has returned from his journey.

764 **Death of a wife.** Should a wife die before her husband, her body is buried in the house, and, when the husband dies, he is buried in the goat-house near. He may not be buried in the same house with his wife. The animal offered at a man's funeral is always an ox, while it is an old cow that is offered at a woman's funeral. The skin from the animal is used to wrap the body as a shroud. The meat from the animal is divided in the following manner: a shoulder is retained for the dead and is eaten by the mourners at the grave, the second shoulder is for the relatives in the village, and the remainder, with the exception of the neck, is for the guests who live at a distance: the neck is given to the medicine-man.

766 A suicide is buried in the open, never in a house. Should
762 the death have taken place in a house, it is burned down, for no one will live in it.

Warfare.

721 **Mode of conducting wars.** The people are not fond of war and fortunately their wars are never very serious matters. Cattle-lifting and women-stealing are the chief causes of fighting. The battles take place after short notice, when it is found that cattle have been robbed or when the alarm is given that a woman has been captured by some other clan. When a fight is impending, the attacking party drive a few cows to some spot where the other party may see them and challenge the others to come and take them. The party challenged must either attempt to carry off the cows while the others protect them, or they must pay a fine imposed by the attacking army.

The warriors are armed with long-bladed spears and use large shields three feet high and of a V shape, behind which the bearer crouches and is completely hidden. The shields are made of cow-hide and are so dried that they are hard enough to resist a spear-thrust. Each warrior is painted with red and white clay in fantastic designs and wears a head-dress. Some of the head-dresses are like helmets adorned with ostrich feathers, while others are small straw hats such as a child's doll might wear.

The battle is decided when the cattle are carried off by the one party or when the other party prove themselves strong enough to retain them. The victors dictate terms of peace and the vanquished pay a fine in cattle and women.

Treatment of a warrior who has slain one of the enemy. When a warrior kills another in battle, he is isolated from his village, lives in a separate hut some four days, and an old woman cooks his food and feeds him like a child because he is forbidden to touch any food. On the fifth day he is escorted to the river by another man who washes him, a white goat is killed and cooked by the attendant, who feeds the man with the meat, the goat-skin is cut into strips and put upon the man's wrists and round his head, and he returns to his temporary home for the night. The next day he is again taken to the river and washed, and a white fowl is presented him. He kills it and it is cooked for him, and he is again fed with the meat. He is then pronounced to be clean and may return to his home. It sometimes happens that a warrior spears another man in battle and the latter dies from the wound some time after. When death takes place, the relatives go to the warrior and tell him of the death, and he is separated at once from the community until the ceremonies above described have been performed. The people say that the ceremonies are necessary in order to release the ghost of the dead man, which is bound to the warrior who slew him and is only released on the fulfilment of the ceremonies. Should a warrior refuse to fulfil the ceremonies, the ghost will ask, "Why don't you fulfil the ceremonies and let me go?" Should the man still refuse to comply, the ghost will take him by the throat and strangle him.

Industries.

- 241 **Agricultural pursuits.** Agriculture is the principal pursuit of the people and they have now become dependant upon their crops for the grain which forms their chief food. Millet and maize are grown freely and are ground into flour for making porridge. Men and women work together in the fields and dig them for the seed. They use the common hoe with a long handle when digging, and roughly hoe the ground, when rains are expected. Sweet potatoes, beans and sesame are grown more for change of diet and as additions, such as we should call savouries, to the porridge than as necessities of life. When the crops are a few inches high, the chief and all his people shave their heads, and from that time till harvest no one is allowed to shave again. After harvest the headman shaves and all the people follow his example. Should any one neglect this custom and shave before the time, it is said to be injurious to the crops and to prevent the grain from ripening. The culprit is therefore fined for his heedless conduct. When the corn is in the ear, a goat is killed and the contents of the stomach are scattered about the field to prevent blight and to preserve the crops from being injured by hail-storms.
- [302] **Cow-keeping.** Cows form the principal wealth of the people. The numbers vary in a village according to the prosperity and success of the community. Milk is used as an article of food, especially when sour and clotted, but it is more of a luxury, in the present progressive stage of the tribe, than a necessity; and the meat of the animals is almost entirely reserved for ceremonial use. Cattle are herded by boys and young men, who mix their herds and flocks of goats and sheep. Women and girls are strictly forbidden to herd or to milk cows; they may churn and wash the milk-vessels, but there their duties in connection with cows end. Each village has its cattle, and the young men and boys of the place are responsible for their safety during the day, while they graze on the hill-side. When a cow calves, the calf is left with the dam during the first ten days and the cow is not milked. On the morning of the eleventh day the cow is milked and the milk is churned, the
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butter being used for cooking a special meal which is eaten 234
by the owner of the cow and his wife; a little of the butter
is set aside and they smear it on their lips, but none of it may
be smeared on their bodies. After the meal has been eaten,
the cow is milked regularly and the milk may now be drunk
by all the family.

Oxen used for riding. Oxen are frequently used for riding. 492
The young men train the animals to this and ride them con-
stantly. They turn them as they wish by prodding the side
of the animal's cheek with a stick from which it turns away.
The animals are trained, however, to obey the voice rather
than wait for the stick. They trot along at a fast rate and
cover the ground quicker than a man can walk.

Sheep and goats. Sheep and goats are kept by all villagers. 231
Goats especially are eaten by men and women without any 262
restrictions. Fowls are also kept, though, as is usual among
most African tribes, fowls have to find their own food, and
their chickens are constantly preyed upon by hawks and kites,
and those that grow up are of a poor and miserable kind.

Building.

Architecture and mode of building. The houses are round 342
huts with conical thatched roofs. They have an outer wall 361
of stakes three and sometimes four feet high with mud smeared
over them on the inside and a central pole passing through
the roof, to which the rafters are attached. The roof is thatched
with grass and the end of the central pole, which passes through
the roof, is rudely carved. The houses are grouped together,
leaving room enough to pass between them, and a growing fence
surrounds them. Many villages have no outer fence, but are
built high up the hill-sides for protection from hostile clans.

Religion.

Religious beliefs. Apart from worship of the dead and a [771]
belief in ghosts, the people have little religion. They call the 776
supreme being Nyasi, who, they say, is to be found in large 782
trees. In times of trouble or sickness they make offerings to
him of an animal which is killed under a large tree, and the

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flesh is cooked and eaten near by, though sometimes the meat is taken a little distance away and is not eaten under the shadow of the tree.

Rain-making. Rain-making is an important ceremony, but it is performed by a Musoga priest who lives among the people for the purpose of assisting them in discharging those religious obligations which they consider necessary yet do not themselves understand how to perform. The man is treated with great respect and has a comfortable existence among them.

Relationships.

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Terms of relationship. The following terms of relationship were supplied by the Rev. J. J. Willis, now Bishop of Uganda, formerly a C.M.S. Missionary at Maseno, Kavirondo, who says that the pronominal forms for Father and Mother are used, that is, each person says "My father" or "My mother" (m.s. = man speaks, w.s. = woman speaks).

Father, won, wora

Mother, min, mama

Eldest brother (m.s.), kayo, ng'amodwong'ena

Eldest sister (w.s.), nyamin madwong', nyamera madwong'

Sister (m.s.), Nyamin, Nyamera.

Father's brother, omin won, omin worwa

Father's brother's wife, min, minwa mama

Father's brother's child, owat, owadwa

Father's sister, wa, waya

Father's sister's husband, chwor wa, chwor waya

Father's sister's child (boy), wod wa, wod waya

Father's sister's child (girl), nyar wa, nyar waya

Mother's brother, ner, nera

Mother's brother's wife, chi ner, chi nera

Mother's brother's child (boy), woda ner, woda nera

Mother's brother's child (girl), min, mama

Mother's sister, min, mama

Mother's sister's husband, won, wonwa

Mother's sister's child (boy), owat mar nyina hao, owadwa
mar nyina hao

Mother's sister's child (girl), nyamin mar nyina hao, ny- 601
 amera mar nyina hao
 Sister's son's wife (m.s.), chi nyakweo, chi nyakwewa
 Sister's son's child (m.s.), nyakwar, nyakwara
 Sister's daughter's husband (m.s.), chwor nyakewo,
 chwor nyakewa
 Sister's daughter's child (m.s.), nyakwar, nyakwara
 Father's father, Kwar, kwara
 Father's mother, da, dana
 Mother's father, Kwar, kwara
 Mother's mother, da, dana
 Husband, chwor, chwora
 Wife's father, or, ora
 Wife's mother, mar, mara
 Husband's mother, mar, mara
 Husband's father, or kwar, ora kwara
 Wife's brother, or, ora
 Wife's sister, yu or, yu ora
 Husband's brother, yu or, yu ora
 Husband's sister, yu or, yu ora
 Wife's sister's husband, omin, omera
 Husband's brother's wife, nyek, nyeka
 Son's wife's parents, nyawaña, nyawanana

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